

Review of Jubilee College

REVIEW OF JUBILEE COLLEGE.

BY REV. SAMUEL CHASE.

CHRISTMAS, 1843.

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To the Right Reverend

PHILANDER CHASE, D.D.,

Founder of Kenyon and Jubilee Colleges.

That this Review, wherever it may be sent, may prove the means of calling forth renewed effort in behalf of your noble and Christian enterprise, this work is most respectfully inscribed by

THE AUTHOR.

BISHOP CHASE'S LETTER TO HIS ABSENT FRIENDS

Dated New York, 12th of July, 1844.

GENTLEMEN AND LADIES :

WILL you have the goodness to read the accompanying Review of Jubilee College?

Since it was published I have had serious doubts whether it be my duty to go on *any further* in the hopeless way in which we are now travelling. I am required (it seems I am seriously expected) to spread the Gospel, through the blessing of God on the ministry of our Apostolic Church, in the Diocese of Illinois (which is larger than all England), without the Clergy necessary to such an end! And whence can these be obtained? We cannot get them from the Atlantic States. All they can educate, and double the same, are engaged before they cross the mountains. Hence results the necessity of training up our Clergy in the West. *Sons of the soil* must cultivate the wide-spreading fields at the West. Grounded on this truth, Kenyon College was built, in years that are past and gone; and now Jubilee College, five hundred miles from the westward, is seen to rise on the same basis of undeniable truth—the necessity of educating, in the West, Western laborers. But whence are to be obtained *pupils* devoted to the Ministry? The rich, who only are enabled to pay, will not send their children for that purpose. Having waxed fat with the good things which God hath given them, they “kick,” as “Jeshurun” did, and scorn the sons of Levi, whose portion they have sequestered.

We turn then to the sons of those who are less wealthy. But here, alas! we find few who are able to pay the stipend (small as it is) for their sons' expenses at Jubilee. Of the many whom we could obtain, not one out of ten can pay a hundred dollars per annum. This accounts for the paucity of our numbers. We have indeed six candidates for Holy

Orders ; but the number of classical students is altogether too small to supply the wants of the Diocese.

We must, then, have Scholarships established in Jubilee College corresponding to the vast demand, or it is more than idle to boast of success. We are not now in "the full tide of successful experiment." 'Tis true we have a College out of debt (kept so by a long course of self-denial), but the fact of its being so adds pain to the pang that, through the want of liberality and a sense of justice in our Church people, so little good comes of all our pains. Thus oppressed, I feel as the Children of Israel felt when "they were required to make bricks without straw." I feel as my hired servants would feel were I to send them into the field without implements of husbandry wherewithal to plough the stubborn ground, to scatter the choicest seed or gather the golden harvest, and yet demand of them that my barns be filled with grain ! In such a case I ought to take shame to myself, instead of blaming them.

Be assured, Ladies and Gentlemen, that Illinois resembles, too nearly resembles, a baronial manor endowed by the God of nature with the richest soil, yet ruined for want of laborers to till it. The weeds of spiritual blindness and vice are at this moment everywhere growing and increasing. The trees of God's planting are not watered. The tender flowers of our vast prairies, full of Christian fragrance, are seen, for the want of timely care, everywhere to wither and die.

And is it always to be so ? Is there no end to this long road of stumbling by reason of the darkness of despair ? When, O when will it be morning to the aged, weary laborer in the field of Christ, now soliciting your kind attentions ? Are the sects and parties, ever embittered against each other, as they always are against the Church, for ever to trample under foot every tender blade transplanted from the East ? Is there never to be a struggle made to seek the lost sheep—not "*one*," but the ten thousand lambs whom deceitful men have decoyed from the English fold into the fangs of the wolves of Nauvoo ? Are the disciples of Joe Smith, now enraged by his murder ; are the Romanists, always dangerous to the state because they owe their allegiance to a foreign prince ; are these jarring extremes, error and schism, to take eternal possession of the prairies of Illinois ? and is the primitive Church of Christ, by whose agency the true Word

of God was given to the Protestant world, destined, by your neglect, to possess thereon no dwelling-place? and all for the want of a few scholarships given to an Institution of acknowledged merit; now ready to teach all who are sent to her care on terms of unexampled cheapness?

Bear with me, I beseech you, a little further. There is another view, which should never be taken but in extreme cases, when the glory of God and the success of his cause require it, and that is, to mention what oneself has done, by way of inciting others to good deeds. Do I wish to dwell at ease when exhorting others to work? Do I enrich myself and family while I make you poor by demanding your assistance? Let the answer to these questions be read in the history of my whole life. Look at the Churches which were founded by my unworthy hand in the western parts of New York, in the city of New Orleans, in Ohio and in Illinois! Who, in these various places, will tell you that I sought "the *fleece* and not the flock?" Have I ever received anything as a salary since a Bishop, from either or both of my Dioceses, of sufficient value in all to maintain my family for one or even a half of a year? With regard to both I can truly say, as did Samuel to all Israel, "Behold here I am; witness against me before the Lord. Whose ox have I taken, whom have I defrauded: or of whose hand have I received a bribe to blind mine eyes therewith?" And with the Apostle I can say, "These hands have ministered to my necessities." But the time has come when I can do so no longer. Nearly threescore years and ten—spent nearly all in the service of the Church, planting her banners in those places where few else would go—have now "brought down my strength in the journey" of life. The knees which were once strong are now feeble, and the hands which once directed and sustained others need to be held up by benevolent friends.

In this condition, and conscious of the important relation he bears to the West as its father and friend, he now presents himself before the friends of the Church in the East, and before all his absent friends throughout the world, NOT "TO ASK AN ALMS," but to stir up their minds to pay a debt long since due. He asks nothing for himself. He asks eighty-six scholarships for Jubilee College, having obtained fourteen already in coming hither. A scholarship is one hundred dollars a year;

payable every year in advance. He asks other sums, small as well as great, to enable him to complete the work which God hath given him to do before he dies. He asks these offerings to promote the glory of God ; and that they be sent freely and of a cheerful mind, for God loveth such to honor him, to the care of

MESSRS. JAMES F. DE PEYSTER, 51 South Street, New York ; J. B. DOW, Bookseller, Boston ; JAMES AERTON, Philadelphia ; REV. DR. CROSWELL, New Haven ; D. BRUNNER, Bookseller, Baltimore ; B. P. PERKINS & Co., Richmond, Va. ; SHELDON CLARK, New Orleans ; S. WARREN, Troy, N. Y. ; REV. DR. CROCKER, Providence, R. I.

And now may God incline your hearts to add to the list of benefactors of Jubilee College ; that Institution to which the Far West looks for clergymen with intense anxiety ; that Institution which, even now, is budding like the rose, and shedding its fragrance all around, maintaining, at half-price, all the children of the self-denying Missionaries. By aiding this Institution, you will do that which is pleasing in the sight of the Lord, and cause many, who are ready to perish for want of the bread of Life, to bless you. So believes

Your faithful servant in Jesus Christ,

PHILANDER CHASE.

REVIEW OF JUBILEE COLLEGE,

BY REV. SAMUEL CHASE,

CHRISTMAS, 1843.

- I. APPEAL BY BISHOP CHASE *in behalf of a Protestant Episcopal Theological Seminary for the Diocese of Illinois.* London, 1835.
- II. BISHOP CHASE'S ADDRESS *at the laying of the cornerstone of the Chapel and School House of Jubilee College.* Peoria, 1839.
- III. A PLEA *for Jubilee College, established by Bishop Chase, in Peoria county, Illinois, for the education of Ministers of Christ, and Youth of both sexes, in the Primitive Faith and Worship.* Savannah, Geo., 1840.
- IV. AN ACCOUNT *of the Landed Estate, Houses, and other Property of Jubilee College.* Robin's Nest, 1842.
- V. EXTRACTS FROM CHARTERS *of several Colleges incorporated by the Legislature of Illinois, containing prohibitory clauses incompatible with their supposed principles of foundation.*

ALL the above Appeals and Addresses, numbered I., II., III., and IV., have been printed and are before the public. The one numbered V., though not printed, is now placed with the others at the head of this article, for the purpose of bringing the institution, all its essential characteristics, before the mind.

The mere enumeration of the several titles of these works constitutes an epitome of the history of Jubilee College, from its earliest conception down to the present time. They follow each other in successive order. The earnest and impassioned pleading of the one is made matter of grateful history in the other. They are evidently the product of one who, while he felt himself urged onward by a sense of duty from which he could not swerve, yet realized the steps he

had taken, as well as those he was about to take ; and each successive one proceeds upon the implication that the preceding one had been realized. Once pledged, there is no faltering. New difficulties—unexpected obstacles—but rouse new energies, and call forth additional efforts. And though published at places far distant, and under circumstances widely different, yet there runs throughout them all a vein of fervent, successful pleading, that can characterize none other than a single-minded advocate and a noble and generous cause.

They show that Bishop Chase, relying with all confidence upon what others would have mistrusted, has pursued his object with a steadfastness of purpose which has commanded the admiration and confidence of all. Immediately on his appointment to the episcopate of Illinois, upon the very threshold of entrance on his duties, was presented the question,—

‘What doth the Lord, the Great Head of the Church, require of me? and how shall his glory be promoted by my feeble efforts? While, like David, I have nothing save the truth as it is in Jesus, may I not, like him, trust in that truth alone to hurl destruction in the face of the great Goliath of Gath who now presents himself in the valley of the Mississippi, defying the armies of Israel? But the scrip and the sling are wanting. Give me therefore but an Episcopal Protestant school in Illinois, and the great enemy whom the Pope and his Austrian allies have sent among us, with all his boasting blasphemies, will fall to the ground as did Goliath, and the religion of the Son of David shall triumph.

‘This school, the Lord being my helper, shall be founded. It shall be raised and shall stand; that unto it all who are on the Lord’s side may flee, and in which they may prepare for battle.’*

This question, thus presented and so solved, may be regarded as an exponent of all that followed. *An institution of religion and learning must be had, and, under God, one should be had.* This full realization of the responsibility which his appointment to the episcopate rolled upon him,—and an unwavering determination, under God, to discharge it,—can alone throw light upon the privations, sacrifices and toils, of the Bishop of Illinois. Having yielded to this responsibility, he has not shrunk from its discharge.

In the foregoing, regarded as the exponent of the Bishop’s

* Appeal published in London, p. 13.

efforts in founding Jubilee College, there is an element not to be overlooked, either in its origin or subsequent influence. It is, that the true interests of Christianity and science are identical; that the latter is ever to be made subservient to the former. The consideration that "man, being immortal, to make him wise only for this life is not worth the pains; but to make him wise unto salvation is worthy of all effort;" is ever recognized as a controlling principle in all that he does, whether he is pleading for, founding, or rearing the institution. These, the avowed motives of the founder, have infused into the institution eleemosynary and theological principles essential to its very existence. And these principles, with which Bishop Chase set out, have been kept steadily in view. The same principles laid down in his Appeal, published in London in 1835 as the basis of donation, are distinctly set forth and avowed in his Address at the laying of the corner-stone in 1839. The same are again recognized in the Plea of 1840; and in the account of landed estate and other property of Jubilee College, 1842, unquestionable evidence is exhibited that these principles have uniformly been respected.

The extracts referred to from the charters of the various Colleges in Illinois, afford the most conclusive proof that the founder of Jubilee College, in resorting to a "deed of trust" for the "enfeoffment" of its property, rather than a charter, has pursued the only course in his power without a sacrifice of its inherent and essential character.

For the satisfaction of those who may have already, or hereafter may contribute to the accomplishment of this generous enterprise, and thus enable one whose life and substance have been devoted to the Church to realize, in his last days, that which to him has been no mere expression of words,— "Jehovah-jireh,"—these principles are again set forth; and even at the risk of "res decies repetita," they shall be in almost their original words:—

'Bishop Chase's Address at the laying of the corner-stone of the Chapel and School House of Jubilee College.

'FRIENDS AND BRETHREN: HOWEVER unworthy the person who now addresses you, yet his present duty is singularly honorable and tremendously responsible.

'It is honorable to be employed in offices of beneficence; and

when God is the employer, and the objects of his beneficence are the immortal souls of men, the honor has attained its height, and shines in proportion to the meanness of the instruments employed. This is precisely the case of the person now speaking.

‘This is the second great institution of religion and learning which he hath been the humble means of founding. Kenyon College and Ross Chapel in Ohio, in 1826 and 1829, and this Jubilee College and Chapel in Illinois, now in the year of our Lord one thousand eight hundred and thirty-nine. As then, so now, the corner-stone is Jesus Christ, and the salvation of souls redeemed by his precious blood the one great object in view,—as the Holy Ghost by the Apostle hath said, “Other foundation can no man lay than is laid, which is Jesus Christ.” “Know that ye are the temple of God, and that the Spirit of God dwelleth in you.”

‘Man being immortal, to make him wise only for this world, is not worth the pains; but to make him wise unto eternal life is worthy of all efforts. This is the great truth which formed the basis of the motives and led to the present undertaking, and without which the same would never have been made. Hence is derived the very great responsibility of the speaker, the only agent honored with the means to that end entrusted to his care; and it is a sense of duty which now impels him to set forth here, and in this solemn manner, and on this august occasion, both the *nature* and *end* of the institution, whereof the *foundation* and *corner-stone* is now to be laid.

‘Its nature is *theological*; its end is the salvation of the souls of men by means of a Christian education. It is to be a school of the prophets: ministers of the Gospel of Jesus Christ are to be trained here. This is its primary object, and without attaining this it fails of its end, which end, therefore, is never to be merged in any other. Persons of all liberal professions in the arts and sciences are also to be educated here, provided they be willing to be taught the religion of the God of Christians, Father, Son and Holy Ghost, the Eloim, the Jehovah. All things being conducted according to the well-known principles and worship of the Protestant Episcopal Church of the United States of America, the design and will of the donors and founder of this institution will be answered, and not otherwise.

‘This explicit declaration, made by the founder thus publicly, enables him to repose with confidence on the principles of common law acknowledged by all nations,—the law of equity,—one branch of which declares “that cleemosynary institutions must in an especial manner show that they use their funds according to the known will and design of their founders. The interests of the human race require this.” Now be it known that this institution is eleemosynary. All the funds by which and with which its foundation is now constituted,—in lands and incipient buildings, in communion plate, books and apparatus,—were and are the alms

and oblations of benevolent persons, who committed the same to his care and charge, that they might be dedicated and used to the purpose above stated ; and as to the manner of attaining the said purpose, subject to his discretion, it is as follows :—

‘ The institution, whereof the present building is the Chapel and School House, seventy by thirty feet, will be built of the same materials,—stone and lime cement. It is already named Jubilee College. It will be as large as the funds will admit, and be governed by trustees appointed for life or during good behavior, by the founder ; and after his death they will be nominated, as vacancies shall occur, by the Bishop for the time being ; which nomination shall be confirmed by the convention of the Protestant Episcopal Church of the diocese of Illinois ; and in case of their neglecting or refusing so to do, the trustees already in office may confirm the nomination of the Bishop.

‘ The Bishop of the diocese shall be *ex officio* president of the institution and of the board of trustees, and shall nominate all the professors, teachers, and other officers of the college and corporation ; and the trustees shall, by a majority of votes taken by ballot, approve the said nomination. And in case of their refusing, the convention of the diocese may approve ; and in case they refuse, the nomination shall be null, and it shall be the duty of the Bishop to make anew the nomination.

‘ The number of trustees shall never exceed seven, besides the Bishop, and shall never be less than three ; a majority of whom shall be clergymen in full orders : the minority may be deacons or laymen : but no layman shall be appointed a trustee unless he be a baptized and “ confirmed ” Christian, and a regular partaker of the Lord’s Supper in the Protestant Episcopal Church.

‘ There may be a vice-president of the institution, provided he be nominated and appointed by the Bishop ; in which case he shall act as proxy of the president in all cases, except as having the power to *nominate*. This shall rest with the Bishop alone.

‘ The by-laws for the government of the professors, teachers, and students of the institution, shall be made by the trustees and approved by the Bishop, and read publicly in the chapel at least once in each term, so long as they are in manuscript only. When they are printed it shall suffice that every student be furnished with a copy.

‘ A clergyman ceases to be a trustee when he is canonically degraded, and a layman when he is excommunicated from the church ; and all impeachments of the trustees, whether lay or clerical, being for the *abuse of trust* reposed in them, shall be preferred before the civil court, and the trial conducted by a committee duly appointed by a convention of the diocese of Illinois ; and if the *reus* or accused person be found guilty of the abuse of trust, he shall no longer be a trustee.

‘ On these principles, and trusting to the fulfilment of these con-

ditions, the undersigned, founder of this institution of Jubilee College, here located and established on the south-east quarter of section twenty-six, of township ten north and six east of the fourth principal meridian line of the United States survey of Illinois, DO TH BY THESE PRESENTS DEDICATE all the funds and the avails of the funds collected by him; all the lands and the avails of the lands purchased by him or given to him in trust; all the apparatus and communion plate; all the maps, and charts, and books, in any-wise or by anybody entrusted to him, for the sole use and behoof of the said College for ever.

‘And provided it be made to appear before the court having jurisdiction thereof, that these conditions are not fulfilled, and the funds given are diverted to other purposes than those designed by the donors and founder, it shall and may be lawful for the governor of the State of Illinois, for the time being, to compel the trustees to make amends for the damages done, and give bonds for the due performance of their duties in future, according to the true intent of the donors and founder of this institution.

‘Thus solemnly done, in the presence of God and the face of this assembly, on this the Wednesday in Easter week, in the year of our Lord and Saviour one thousand eight hundred and thirty-nine.*

‘PHILANDER CHASE,
‘Bishop of Illinois.’ [L.S.]

* ‘The following is a list of the lands purchased and entered by and at the order of the Rt. Rev. Philander Chase, for Jubilee College, viz.:

‘The south-east quarter of section 14; east half of section 22; north-west quarter of section 22; east half of the south-west quarter of section 22; north-east quarter of section 23; north half of the south-east quarter of section 23; west half of section 24; south half of section 25; south half of section 26; north-west quarter of section 27; north-east quarter of section 35; all in township No. 10 north of the base line of range 6 east of the fourth principal meridian. Total 2240 acres.

‘West half of the north-west quarter of section 2; north-east quarter of section 3; in township 9 north of the base line of range 6 east of the fourth principal meridian. Total 200.

‘West half of the north-east quarter of section 27; and section 22; in township 32 north of the base line of range 3 east of the third principal meridian—720 acres. Grand total 3160.

‘*Robin's Nest, April 3, 1839.*

Attested, RICHARD RADLEY.

‘Number of books belonging to the College about one thousand five hundred volumes.

‘Communion plate given in England in 1836 to Bishop Chase, for his Illinois College, viz.: one flagon, two patens, two chalices, all of solid silver, valued at three hundred dollars; sundry maps and charts, ancient and modern.

‘*Robin's Nest, April 3, 1839.*

Attested, SAMUEL CHASE.

No declaration, conveying the enfeoffment of an eleemosynary institution, could be more full, explicit and satisfactory. The institution of Jubilee College, not only in its interior regimen but in its financial interests, cannot be otherwise than subservient to the truths of Christianity, as held and taught by the Protestant Episcopal Church. The will of the donors and the intention of the founder, so explicitly set forth and publicly avowed in this the first authoritative act of foundation, cannot be frustrated: the institution thus founded—the property thus dedicated—must remain the property of the Church, so long as faith prevails in the Church or law reigns in the land.

Let the Church prove faithful to her trust, and the inherent and essential principles of the institution can neither be set aside nor “merged” in others. Let law—established and recognized law—continue to reign, and these principles can neither be annihilated nor changed. The institution is founded in Christianity; it is enfeoffed in the Church; and around it, thus founded, thus enfeoffed, the Bishop has thrown every guard in his power, both as to its perpetuity and the security of its property. Nor in the steps which he has taken for this end has he proceeded unadvisedly: in each important step he has sought the counsel of some of the

The following described tracts have been since given or purchased, and are now appended to the above list, viz.:

North-east quarter, east half of the north-west quarter, and west half of the south-west quarter of section 10, in township 7, range 14, in the county of Cass, Michigan; given by Messrs. Imlay & Beach, Hartford, Ct.; 320 acres.

East half of the north-west quarter of section 22, and east half of the south-west quarter of section 15, in township 6 north and range 3 west of the third principal meridian, Bond county, Illinois; given by Ebenezer Rhoads, Boston; 160 acres.

South-east quarter of section 31, in township 12 north, 7 east, Putnam county, Illinois; given by Dr. M'Knight, Washington, D. C.; 160 acres.

East half of north-east quarter of section 20, in township 33 north, 3 east of the third principal meridian, in La Salle county, Ill.; given by John Kinzie, Chicago; 80 acres.

Several smaller tracts lying in township 9 north, 6 east of the fourth principal meridian; comprising mill sites and timber land; containing about 30 acres.

Total 750 acres; which, added to the above “grand total” of 3160, make 3910 acres now belonging to the College.

Christmas, 1843.

Attested, SAMUEL CHASE.

most talented at the bar, and in all instances they have given their most unqualified approbation.

That he could not have attained this end by any charter from the Legislature of Illinois, is well known. Every charter as yet granted contains prohibitory clauses, which preclude its acceptance in the case of Jubilee College. The Legislature seem to have been guided in this respect by a uniform rule, a rule which not only renders them guiltless of protecting any religious institution as such, but even innocent of toleration.*

In the several charters of "Illinois College," "Alton College," "M'Kendree College," "Jonesborough College," and "M'Donough College," section 4 reads thus: "The trustees of said college shall have authority," &c., "provided, however, that nothing herein contained shall authorize the establishment of a theological department in said college." In that of "Shilo College," section 5 is as follows: "The said institution shall be open to all religious denominations, and the profession of no particular religious faith shall be required of either officers or pupils." In that of "Chatham Manual Labor School," among its fundamental principles is the following: "No religious doctrine peculiar to any one sect of Christians shall be inculcated by any professor in said school; but said institution shall at all times be conducted upon free, liberal and enlightened principles."

No charter laboring under similar impediments could be accepted by Bishop Chase in behalf of Jubilee College, without a manifest abandonment of the very objects of its foundation. In such a charter the very principles which impart life to the institution would cease to exist. Every obligation which rests upon its founder to guard against all diversion of

* To the above remark I know of no exceptions, but I am told that there is in the case of the Mormons.

Note by the New York Editor, inserted at the request of friends of the State of Illinois:

Since the publication of the Review of Jubilee College, persons intimately acquainted with the sentiments of the leading men in Illinois, have given it as their deliberate opinion that should Bishop Chase apply for a charter next session of the Legislature of that State, he would obtain it for Jubilee College, as set forth in the "Review"—the request being nothing more than what every denomination ought to have in order to worship God according to the dictates of conscience—a privilege secured to them by the Constitution of their country."

the institution and its funds to other purposes than those for which they were given, would be violated. Under such circumstances the Bishop has wisely fallen back upon "first principles;" and in reference to them he has said:—

'No one sentiment ever more effectually immortalized a human being than the following has done the name of Richard Hooker:—"Of Law," saith he, "there can be no less acknowledged than that her seat is in the bosom of God—her voice the harmony of the world. All things in heaven and earth do her homage; the least as feeling her care—the greatest as not exempted from her power. Both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent admiring her as the mother of their peace and joy."

'Law, thus considered as the representative of *righteousness* when giving every one his due, and acting for the good of the whole—for future as well as present inhabitants of the earth—has been respected by all civilized beings, and in no nation has it obtained a greater sway than in that which we call our parent land, and whence we draw our jurisprudence. In that land this law of *righteousness* hath obtained the venerable name of the *common law of England*,—the law in which all have a common interest, and to which all are obliged to submit. The king on his throne and the mechanic at his trade, must alike bow submissive to its supreme authority. When *prince*, afterwards *King Henry the Fifth*, broke the law and insulted the judge, he was imprisoned and suffered penalties, as if the humblest peasant.

'This common law, or law of *righteousness*, is paramount to what is termed *statute law*, because it is antecedent to all human legislatures and legislation. It reigns where God alone reigneth,—in the hearts and consciences of men. What but this binds man to man to do unto others as he would have others do to him? What but this compels one generation to fulfil the will of another, when devising estates for the benefit of posterity? What but a *trust* in this great basis of all law prompts men to industry in acquiring wealth, and to acts of benevolence in bequeathing it to others? On what do they rely, in thus spending and ending their lives in deeds of beneficence, but the great principle of common law, that the trustees to whom they commit their wealth are obliged, in the very nature of civil compacts, to use it for ever as the donors design? Were this principle lost or disregarded, what a savage state would ensue!

'It is this great principle of common law which has enshrouded *elemosynary* institutions with a mantle of sanctity, of which none but men of vice or ignorance have ever attempted to despoil them. Look to the reports of our higher courts and the opinions of our most learned judges. In these what is there that strikes the eye of a discriminating observer so forcibly as the maternal, never-

dying care with which *Justice* has guarded every covenant professing to benefit posterity. The moment a deed of charity is conceived in the mind of man, and so brought into being that in its face may be read the features of good will to future generations, that moment the same is named and recorded, and consigned to the bosom of Justice, who draws her sword to defend its rights. In this defence the sympathies of all that is good and great among civilized men are engaged. So that he who would attempt, by the hand of violence or the arts of intrigue, to invade the sanctity or to divert the destined course of this consecrated being, has the interests of the human race arrayed against him. All *eleemosynary* foundations, on this great principle of common law, assume the nature of contracts. No legislature can annul or alter them. And when through mistaken zeal, or perverted views or excited feelings, this has been attempted, the stern voice of Justice has seldom failed to rebuke and chastise the offenders.

Witness the case of Dartmouth College. 'This institution was founded on donations from England, gathered by Eleazer Wheelock. The Legislature of New Hampshire attempted to interfere and control the destinies of the property contrary to the will of the donors. An appeal was had to the courts of justice; and what said our Chief Justice Marshall? He nullified the enactments of New Hampshire, on the ground that they had violated the great principle of common law which we have here named; that eleemosynary institutions, as sacred contracts made for the benefit of the human race between one generation and another, cannot be violated: the donors' will must prevail and be obeyed. This was the opinion of the friend of Washington and the father of the United States courts of justice; and of the same sentiment have been all great and good men. That venerable prelate, Archbishop Whitgift, in his animated address to Queen Elizabeth, on her Majesty's inquiring how she should dispose of certain lands belonging to the Church, said with great emphasis, "Dispose of them, for Jesus's sake, as the *donors intended*. Let neither falsehood nor flattery beguile you to do otherwise, as you expect comfort at the last great day. Church lands (continued that great and good man), when added to an ancient inheritance, have proved like a moth fretting a garment, and secretly consumed both; or like an eagle, that, with the victim, stole a coal from the altar, and thereby set her nest on fire, which consumed both the young eagles and herself that stole it."'

The foregoing applies still more forcibly to eleemosynary grants held by deeds of trust than those having charters. There is a security against diversion and alienation in the one case not existing in the other. It is a fact unquestioned that those holding "fiduciary trusts" are more alive to a sense

of obligation than those acting under charters, and as such are more directly amenable to courts sitting in chancery than a corporate body.

Against all possible breach of trust no human provision can avail; but for correcting such, should it occur, the amplest provision is made in the Address delivered at "the founding of the institution." This Address, incorporated as it is as part and parcel of the Bishop's will, becomes *ipso facto* the deed in virtue of which the Church is made the owner of the property for the uses and purposes therein set forth; and in the event of his death, it will become *de jure* the deed of trust, and as such may be proved in any court having jurisdiction in such cases. The diversion or alienation of the property to any other than the purposes therein avowed, cannot occur in any supposable contingency. Every measure has been taken by Bishop Chase to preserve inviolate and carry into effect the wills of the donors and the intention of the founder.

Pursuing the subject historically, we next find Bishop Chase, in 1840, in the south, appealing for aid with an earnest confidence which could only characterize a single-minded advocate engaged in a righteous cause; and how nobly and generously the appeal was responded to shall be related in the Bishop's own words. In a subsequent address to his convention he says:—

'By this time (the fall of 1839) I had exhausted all my private funds in travelling, and found myself unable to go on in public improvements. The year was far spent, the winter was approaching, and no prospects of finishing the chapel or of making further advances for building in the spring.

'To a family who had pledged their all, in leaving Michigan and coming to Illinois to build another college, and therefore had sacrificed more than half, the gloomy prospect before them was most distressing. No earthly hope remained; and if despair did not take complete possession of their hearts, it was because of the renewed splendor of that bright star of promise, which hitherto had never forsaken them—"Jehovah-jireh—God will provide."

'It was this which prompted the resolution to appeal immediately to the sympathies of the whole Church throughout our beloved country, however unpromising the times. To accomplish this, neither age nor infirmity seemed to stand in the way. My family agreed to this measure, though in tears that I should leave them again, and undertake alone a journey in a very inclement season of the year—a journey suited only to health and vigor.

'The weather was uncommonly cold, even for the season, which was the latter end of November. The Illinois river was suddenly closed with ice, and the only way was to go by land to Alton. On my journey thither I stopped at Springfield, where I unexpectedly received, through the Rev. Mr. Dresser, a present from a lady in Petersburg, Va., of fifty dollars for my private use. At this crisis this seemed indeed a God-send, for it enabled me to send home, from Alton and St. Louis, some necessities for my family.

'The River Mississippi was covered with a dense mass of floating ice, through which the steamer made its way. It is about one thousand miles from St. Louis to Natchez. Here the boat landed me, on a dark night, on the muddy shore. My luggage was taken by some strange porter, followed by myself, climbing the steep hill some two hundred feet in height, sometimes falling in the muddy, slippery path.

'What a contrast this with the treatment I met with from the worthy citizens of that interesting place and neighborhood! What gave me peculiar pleasure was, that I received the cordial embraces of several persons whom I had educated some five-and-thirty years since in New Orleans. In the city of Natchez and among the noble planters of Second Creek—from a dear friend near Pinkneyville—and from the worthies of Woodville, St. Francisville and Bayou Sara—I experienced signal favors. May God reward them for *commencing* the good work, which, if defeated here, would never have been done.

'From St. Francisville I embarked again on board a steamer and descended to New Orleans. My first visit to this city was in the year of our Lord 1805. It then contained a little more than 12,000 inhabitants: it now contains ten times that number. Does not this increase indicate that this noble city will one day be the metropolis of the Western Continent?

'Christ Church, which I founded in the year above named, being the first Protestant church in Louisiana, had become large and respectable; and the pupils whom I once taught in that city, had proved the ornaments of society, and their grand-children were brought upon my knees for a blessing!

'Most honorably did the vestry of Christ Church discharge the debt they owed me for services long since rendered, and gave me their word, at parting, that they would soon afford me liberal assistance in completing my second college in the west of our common country.

'I officiated every Sunday passed in New Orleans, and left that city on the 3d February, 1840, in a little schooner, which, being detained at the Balize, did not put to sea till Monday the 10th.

'The Gulf of Mexico had been often traversed by me in days of yore, but never before in so confined a vessel. Too low to allow me to stand upright in the cabin, and too much encumbered to walk on deck for exercise;—in this uncomfortable condition I pass-

ed ten days before arriving at Charleston, S. C. I had heard of this diocese by the ear; I had known her worthy prelates when visiting the north; but never before had I experienced the personal kindness of her clergy and generous laity. The Bishop elect received me as a brother, and the presbyters were unbounded in their goodness.

‘Of South Carolina, besides Charleston and Columbia, I visited several among the most distinguished cities and families; and in Georgia, Savannah and Augusta were most conspicuous in beneficence. From all I received the most marked instances of regard. Their civilians afforded me their advice, and the gentlemen planters conferred their rich bounties in aid of Jubilee college.

‘And shall nothing be said of the ladies of Charleston and Savannah? Yea truly it may be affirmed of them, as of old it was of such as they, “Many daughters in Israel have done virtuously, but ye have excelled them all.” Many benefactresses have I had in the great work of founding colleges of religious learning in our western land, but ye have outdone them all. Were I permitted to mention their loved names and noble gifts, my page would be full and my heart eased of a burden. But faithful history will speak of them, and thousands yet unborn will inquire, whose names are those written in golden letters on the pillars of Jubilee college? God, who gave the talents to improve his glory, will, we trust, say to them in the last day, “Well done, good and faithful servants; enter ye into the joy of your Lord.”

‘That this eulogy is neither unmeaning nor undeserved, be it remembered that in South Carolina there was raised by subscription, from five persons, a sum of ten thousand dollars, named, in honor of that loved diocese, *the South Carolina professorship*; and that one half of this sum was from the hands of ladies—all this exclusive of the liberal donations in that State and Georgia for the buildings and other purposes. Who that has a heart not made of stone will not rejoice at this! The good which will flow from this munificence may never end.*

‘In the city of Augusta, on the 8th of April, I admitted Mr. Arthur Wigfall to the holy order of deacon in the Church of Christ; and in the city of Charleston, on Friday the 8th of May, I admitted the Rev. Robert F. Howard, deacon to the holy order of priest.

‘My reception in Wilmington, N. C., where I spent a Sunday, was most affectionate. In Norfolk and Petersburg, Va., where I officiated, I received the most liberal treatment. In Fredericksburg, I also preached; and was not forgotten by a few of my old

* It should here be noted that the above \$10,000 will not be paid until 1850; and that of this Bishop Chase himself gave \$800 to complete the sum, in order that the bond binding the heirs of the donors might be matter of record.

friends. In the city of Alexandria, and at the High School in that neighborhood, God opened the hearts of many to believe and to remember,—what their elders seemed to forget,—“the words of our Lord Jesus, how he said that it was more blessed to give than to receive;” and that “he that watereth shall be watered also himself;” and that “he that giveth, God will also give unto him, good measure, pressed down, and running over.” In Washington also I preached, and before the chief men of the nation; and although neglected by them, yet God opened the minds of others, in Washington and Bladensburg, to do him true and laudable service. One person gave him a quarter section (160 acres) of land in Illinois. Georgetown and the Juvenile society there I never shall forget; for they remembered the words which were spoken in their ear, and have since sent their offerings to the Lord for Jubilee.

‘It were injustice to use ordinary terms in speaking of the Episcopal parish in Frederick, in Maryland. Their donations were munificent, and there is good reason to hope that a scholarship will be established in Jubilee by a family already much distinguished for their liberality.

‘In Baltimore I found many presents had been forwarded to the care of a mutual friend from various parts of Virginia and Maryland, so that I did not go entirely empty away from that rich and flourishing city. This circumstance, joined to their encouraging promises to give additional aid to the Church in the west some future day, kept the heart whole.

‘On leaving the southern and approaching the middle and northern states, I felt the importance of what was past, and of what I had reason to expect. South Carolina had alone given a professorship to Jubilee college. Had I not reason then to expect the same from each of the important portions of our country before me,—Philadelphia, New York and New England? These were the first to apply for the Episcopate, not for themselves only, but for the benefit of the whole land, in all its length and breadth. For the west, and south west, and far west, was this inestimable privilege of primitive Episcopacy procured. In the consecration of Bishops Seabury, White and Provost, a fountain head was raised, from which should issue streams to irrigate the most distant parts of our country. Such a parentage implied duties to its offspring; and as the parent Church in England had been wont to extend her nursing care to her daughter on this side of the Atlantic, even so should the mother dioceses assist their offspring west of the mountains with means of educating their clergy. If it was right for Philadelphia, New York and New England, to introduce the primitive government of the Christian Church into America, it is peculiarly their duty to be the first to extend the same to others, as the country becomes settled at the west. And who will say that this was not a just ground on which the advocate of a Christian institution in Illinois might lay claim to a professorship, from each of the places named, equal to

that which he had obtained from South Carolina? None will say it. And having been one rightly and rightfully made, it cannot be withdrawn. It was made in faith, and will continue to be made in good earnest till granted. If this be not till he who makes it is silent in the grave, it will be written on his tomb-stone, and recorded on the page of history, with all the reasons which support its justness. It will be related that he who urged this claim on New England had peculiar reasons for it. He was born there, and all his long life had been endeavoring not to disgrace that portion of his native land. By the grace of God he was the humble means of planting the Church in Cornish, where he drew his breath, and in Bethel, Vt., where is the greatest communion in the diocese. In Springfield, in Massachusetts, he organized the first primitive Church of Christ. They of Hartford, in Connecticut, will tell how God resuscitated, by his instrumentality, the holy communion there.

'It was to feed New England's sons wandering to the west, that the same person devoted all his life, his substance and strength; and may he not therefore expect from New England a professorship in Jubilee college?

'And shall not the same be said of New York, the heart of our nation's wealth, and the seat of her commerce? Will she look with a favorable eye on one who cherished her Church in the diocese when in her cradle!—one who last century, fifty years ago, was ordained by her first Bishop!—one who labored in her western forests, and planted her principal churches, while yet the tall trees stood where now her cities rise? Will the State of New York forget an aged laborer, now spending the evening of his days, not in the shades of retirement nor in ease or luxury, but in hardships and in unrequitted labors, while sowing the seed of everlasting life in uncultivated grounds? Will not the whole State of New York contribute one whole professorship to Jubilee college, in the far west? Will not the heart return one drop of vital blood to the extremities? She receives *all*: will she refuse to give that which is comparatively *nothing*? No! New York will instantly complete what she so honorably hath begun. She will make good her pledge, and more.

'And what shall be said of Philadelphia? They who are near the picture cannot judge as those who view it at a distance. What evidence, by way of pledge, has this noble city given of her sympathy for the wants and sufferings of the west? She gave aid when none would give it. One of her clergy sought the first Bishop of the west, when a stranger, and took him under his hospitable roof, then attacked by an insidious enemy. Years after, when sick and lame from fatigue and exposure in founding Kenyon college, another clergyman of Philadelphia invited him to his home, where from a bed of languishing, he wrote his letters of entreaty to the citizens of Philadelphia for aid in his western work, and this aid was not denied him. Another clergyman pleaded the cause of western

wants, by his powerful and persuasive editorial talents, and excited the people of Philadelphia and neighborhood to acts of great liberality.* And has the heart of this benevolent city forgotten to be gracious? In so fair a field, where grew so abundantly the precious fruits of faith and love, hath the tares appeared? "If so, an enemy hath done this." The God of Justice will in due time separate the tares from the wheat, and the good deeds of the Philadelphians will be laid up in store "as memorials before God," that the city of brotherly love hath sustained her character, by giving the means of a full professorship to Jubilee college.

'As an inducement to insure this, a lady of well known character for beneficence has subscribed one-sixth of the whole sum necessary, —\$1,666 66. As the angel of God records this in the book of eternal remembrance, as evidence of a pure and abiding faith in God's word, will not others offer their names also,—if not attached to so great an amount, yet according to their several abilities,—remembering that God loveth a cheerful giver? They will; and good Mrs. Kohne will have company—she *will* have company in this heaven-born, heaven-resulting deed. The Philadelphia professorship will shortly be filled for Jubilee college.

'The New England professorship has two subscriptions each of \$250. It has also the fifth of 400 acres of land in Michigan, and the assignment of some claims said to be valuable.

'The New York State professorship is, in prospect, still more promising. It has seven subscriptions of \$500 each, four of \$100 and four of \$50 each, and one of a small amount; making in all, nearly one-half of the whole New York State professorship already filled. To cheer the heart still more concerning the bounties of this noble State, it is here gratefully stated that a considerable amount has been contributed towards Jubilee buildings and improvements; and an organ for Jubilee chapel, entirely gratis, has been presented by a generous individual, and advices of its shipment, via New Orleans, have been received.

'My acquaintance with Mr. H. Erben, the author of this splendid donation, is of many years' standing; and I have reason to bless God, that through his grace this acquaintance has resulted in an act of benevolence so gratifying to all who will worship at Jubilee chapel, to the diocese at large, and to all Christians who shall hear of so noble a deed.

'My heart has never ceased to be deeply penetrated with gratitude by the still continued, the never dying liberality of our Christian friends in England. During my last journey, while in New York, I received in remittances from those disinterested persons, through Timothy Wiggins, Esq., the sum of one thousand and forty-five dollars. A stream of benevolence which never dries nor dies, originates surely from the Fountain of all Goodness.

* Rev. Messrs. Boyd, Allen and Bedell.

‘To return to my history. My course of journey home from the east was by way of the lakes. One Sunday was spent in public duty at Schenectady, another at Detroit, and another on board the steamer during a storm on lake Michigan.

Such were the results of the Appeal in 1840, and such were the overflowing sentiments of gratitude with which they were acknowledged ; and thus aided, the Bishop immediately entered upon the erection of other and necessary buildings. The chapel and school-house having been completed, the hall for boarding the students and a commodious building for the female department were also erected.

In 1842, in “ The Account of Landed Estate and other Property of Jubilee College,” he says :—

‘Bishop Chase, from the beginning of this great work of founding Jubilee college, has labored under disadvantages seldom if ever witnessed in like undertakings. The whole tide of *speculation*, which in its course has since swept away its thousands, set full against him in the first purchase of the college lands. A long period of time—much labour and expense—patience and forethought—were necessary to avoid the evil and choose the good, and then finally to fix the *location* of the seminary.

‘When this was over and he began to build, he found the materials more than quadruple in their prices from what he had been accustomed to pay in the Atlantic States. He had to give \$60 per M. for lumber in Peoria, and haul it fourteen miles, to lay the floor of his log cabin at the Robin’s Nest ; and after he had commenced building for the college, he was obliged to procure all his prime stuff from Pittsburgh, Pa., a distance, by the rivers, of 1400 miles, and then to haul it 15 more to the college hill. Some he purchased which came from Chicago, 150 miles land carriage and 60 by water ; and some seasoned flooring he is still obliged to procure in St. Louis, and some to haul between 30 and 40 miles from the surrounding country. One shipment of lumber from Pittsburgh cost, for freight alone, between seven and eight hundred dollars.

‘Yet under all these disadvantages, the Bishop of Illinois has succeeded, thus far, to sustain the expectations of all his friends and benefactors. But whether he can go much farther, God alone, who hath the hearts of the faithful in his hands, can tell. He hopes the richer portion of our community will listen to heavenly monitions, and give of what God hath given in trust to them : but whether they do so or forbear, there are other classes from whom he has reason, by past experience, to expect much in this eventful crisis. Our LADIES and circles of industry—our Sunday school teachers and scholars—nay, he hopes, all pious and judicious persons—will in earnest take up the cause of Jubilee college, and carry it on to a

successful issue, as they did that of the theological seminary and Kenyon college in Ohio. Then indeed the *walls of Jubilee will be salvation* to thousands in our western and far western deserts, and her *gates praise* to Him who died for us, and by whose grace alone we are saved.

‘That a laborer has been long in the field of duty, is surely no reasonable objection to him; nor does it afford a just cause why in his old age he should be neglected and deprived of the means of rendering a main part of his previous labors ineffectual. Had his plans, which embrace the good of generations to come, been visionary, or pursued with a mercenary spirit, there would be cause for objection; but neither of these can be alleged. Look at the first formation of a *western diocese*, and consider what has been brought to pass in Ohio, on *Gambier hill*. From there let your eyes be turned on the lovely scenes of *Jubilee college* and the *female seminary of Illinois*.

‘All of these great institutions are nurseries of the primitive Church of Christ in training up sons and daughters for the salvation of man. The former is a rose in full bloom: the latter a cluster of buds of much promise, wet with the dew of heaven, imploring aid and protection from every benevolent heart. [Bishop Chase hitherto has spent all his substance both in planting and watering. His means are now exhausted. His *Michigan farm*, about which there has been so much said as a “source of revenue,” is now an expense to him. Some presents he and his wife receive from his friends in England, and a few choice ones in this country, but nearly all of them are opened into the common fund, to keep the college from debt, and especially help on the “west wing” of the female seminary.

‘Something has been recently published touching this last mentioned subject, namely, that the Bishop had educated his daughter, with a view to make her useful in training young persons of her own sex in the paths of salvation, as examples and teachers of others—an object, in this far western country, of more importance than words can express or tongue can tell. The design has met the approbation of all who have given it a thought; and did time and opportunity serve, it would afford the Bishop pleasure to express his grateful acknowledgment for the patronage he has already received in donations now in the hands of Mrs. Miles R. Burke, No. 741 Broadway, New York, from her and other ladies in that city; from Mrs. L. H. Sigourney and others, in Hartford and New Haven, Ct.; from those in Harrisburg, Pa., and from Mrs. Kohne, of Charleston, S. C.; and this day a donation to his daughter from W. W. Johnston, of Princess Anne, Md., of \$20, besides \$30 more for the general purposes of the college; so that there is good reason to believe, that if pursued and further made known to the benevolent, the whole plan will succeed.

‘One word more to answer pressing inquiries from those who

feel anxious lest the female school should languish for want of *present accommodation*, while the "west wing" is being built.

'It was determined by the Bishop to finish off a house, designed for another use, into convenient rooms for boarding young females. In this the Bishop and his wife reside, and assist their daughter in her glorious work. It is situated on the College hill, and has nine rooms, besides dormitories and culinary apartments. When the "west wing" shall have been finished, this building will be used for boys who may be preparing for college.'

There is one attitude in which Jubilee College presents itself to those who have contributed to its existence, and hitherto cherished it with their fostering care, of a peculiarly pleasing character,—the judicious and economical expenditure of its funds. There has been no extravagance—no unnecessary outlays. All of its improvements may justly challenge examination. Indeed the wonder is that so much has been accomplished with so limited means and under such difficulties. There are many obstacles to be overcome, and contingencies to be met, known only to those who have attempted to build largely in a country growing but little timber and but of recent settlement; and although it would be difficult to state the precise cost of each improvement, yet the writer has no hesitancy in affirming that they have been made at the least possible expense. This assertion is not made upon conjecture, but predicated upon an acquaintance with most of the College contracts, and a practical knowledge, of several years standing, of the prices of labor and building materials in Illinois.

The following account of landed estate owned by Jubilee College, and the improvements thereon, affords the most satisfactory evidence that the various sums received by Bishop Chase, from England and America, for its endowment, have been most faithfully and economically expended in furtherance of the object. These sums, as appears by the Bishop's book of receipts and disbursements, kept by Mrs. Chase, and from time to time acknowledged, amount to the gross sum of \$37,530 00.

The College owns in fee-simple 3,910 acres of land, title unquestioned, and free from all incumbrances. These lands are well proportioned in reference to timber and prairie. About 500 acres are well fenced, and 150 under cultivation,

from which the College already receives a considerable portion of what it consumes upon its table.

The domain around the immediate vicinity of the College site is unsurpassed both for beauty and salubrity—agreeably diversified, and well-supplied with the purest water. There are also inexhaustible beds of bituminous coal of the finest quality within a distance of one-fourth of a mile, from which the College receives its daily supply of fuel.

The buildings are the CHAPEL and SCHOOL-HOUSE, of stone, 30 by 70, entirely completed, having, exclusive of the chapel, two school-rooms, 20 by 22½ feet each, with dormitories above. This building constitutes, in part, the south front of the contemplated quadrangle. The west wing, also of stone, 27 by 83, is entirely closed in, and the joiners are now engaged in laying the floor and finishing the inside.

The COLLEGE HALL, of wood, 32 by 48, two stories exclusive of the attic; entirely finished. The lower story is occupied for culinary purposes; the remainder for dormitories.

JUBILEE COTTAGE, main building three stories high, of brick, wings of wood, 30 by 40. This building is, and will continue to be, occupied by the female department, until the west wing of the quadrangle is completed.

A small PROFESSOR'S HOUSE, entirely finished, 18 by 30. This was the first building erected on the hill, and at a time when labor and all materials commanded the highest price.

A small BRICK DWELLING for students in divinity, completely furnished, containing four rooms.

A WAREHOUSE, two stories high, 16 by 28, entirely finished. The goods in store here are sold at a reasonable profit for the sole benefit of the College.

A SAW-MILL, with 30 acres of land attached; cost originally \$1,600; but failing to furnish lumber in sufficient quantity to meet the wants of the College, was repaired at an expense of \$800. The repairs were of a permanent character, consisting of Parker's patent wheel, of massive cast iron, weighing upwards of 26 cwt., and heavy and durable timbers. But with all the additional expenses the saw-mill brings in more than the interest of the money it cost, and will eventually pay for itself.

A BARN, 36 by 24, having stables in the basement and a granary and scaffolds for hay above. Also an additional one

20 by 24, containing carriage-house, stables, &c., in course of erection.

In addition to the foregoing improvements, the College owns, of live stock, 4 horses, constantly engaged in the service of the College; 8 cows and some smaller stock; a flock of about 650 sheep, the wool of which is sent to the east, manufactured on shares, and sold for the benefit of the College. This last item, though not at present profitable, yet promises, when more of the land shall have been brought into cultivation, so as to afford subsistence for the winter, to be a source of considerable revenue.

Indeed the farming interest as yet, from the limited scale on which it has been necessarily conducted, has been attended with but little profit. The common laborers and teams have been employed upon the farm only when not needed in preparing and hauling materials for building; but when it can be made a more direct branch of business, a larger amount of lands brought into cultivation, and the stock increased, it cannot fail to bring in large returns.

Such then are the expenditures of the present and promises of the future; and in these not the least pleasing feature is the fact that Bishop Chase has as yet been enabled to keep the College unembarrassed by debts. And though his disbursements and liabilities on account of the College are greater than his receipts, yet the College owes no debts but such as it has the means to discharge at once, and no consideration would induce the Bishop to hazard its perpetuity by incurring debts. He would arrest all improvements, discharge all the mechanics and laborers, close the doors, and with resignation wait until the Church should realize its obligations to sustain its institutions, rather than embarrass it by present debts or future liabilities which might ultimately crush it.

In founding Jubilee College Bishop Chase has evinced the same prudence and foresight which characterized his efforts in behalf of Kenyon college—a prudence and foresight which, though it fails to be appreciated by those who are carried away by the essentially selfish spirit of the age, yet must tell powerfully upon ages that succeed. “In *that* coming day will the Church have reason to bless him who in *this* day shall be instrumental in carrying out such voluntary system

[endowment in land] for its support. One wise and good old man at least we have among us in this matter, of whom future times will talk, and who is now thus looking and thus acting with wise foresight for the endowment of the Church of his great grand-children. Thus we think after a few years will Bishop Chase be spoken of among Churchmen, when the land endowments of Jubilee and Kenyon Colleges, now looked down upon with scorn, will then be looked up to with respect and admiration.*

The founder of these two Colleges has evidently regarded not merely present but future interests. Their endowments are in that from which alone comes permanent wealth,—land. Other investments are, in their very nature, precarious and fluctuating. They require, in their management, greater financial abilities and a larger share of prudence than ordinarily are found in *agents*: but the stewardship of lands may be discharged by those possessed of ordinary abilities and common prudence. Kenyon College in 1830, on the retirement of Bishop Chase, owned 8,000 acres of land, worth, at a low valuation, 10 dollars per acre; since which time it has realized, from their sale alone, the sum of 22,500 dollars,—\$2,500 over and above the amount of debts alleged to have been contracted by Bishop Chase,—and yet leave it with a broad domain of 4,000 acres, estimated by the financial committee in 1842, to be worth from 20 to 25 dollars per acre†,—80,000 or 100,000 dollars.

* New York Review, No. XVI.

† It is with pain that the writer in the present article is obliged to refer to the disastrous state of the finances of Kenyon College; but lest this should be supposed to conflict with the position here taken, he subjoins the following letter, briefly showing that the present financial embarrassments of that institution are not attributable to any arrangements made by Bishop Chase, either as respects its endowment in lands or the debts incurred by him, said to have been \$20,000:

To the Editors of the Christian Witness, Boston.

GENTLEMEN: I have just been reading your paper of the 20th October, 1843, and feel myself constrained, in *defence* of my own character as an honest man, to state that I did not leave Kenyon College in debt, so as to be the cause of, in any sense, its present embarrassment.

The lands, 8,000 acres, were under no mortgage; the buildings were free from liens of every sort; and there were no notes of hand to pay. What then was the debt under which the College groaned? The *current expenses only*: and to liquidate these the College received, after I

The landed endowment of Jubilee College is considerably less ; but no liabilities threaten its alienation. The improvements upon it are of a judicious and permanent character, but neither costly nor extravagant.

All of the several departments of the institution are in operation. In the theological, two have pursued the prescribed course and been ordained, and are now actively engaged as missionaries, travelling under the direction of the Bishop, visiting destitute parishes, and gathering in the thousands of the fold of Christ, from Europe and the east of this country, who have become literally wanderers in the west. Three are now pursuing their studies.

In the collegiate department the Freshmen and Sophomore classes have been formed, the members of which were prepared here.

In the preparatory department others are in course of preparation for the next Freshman class.

The female department, under the charge of the Bishop's daughter, assisted by himself and Mrs. Chase, has also a limited number of pupils. This department, in which the age of the pupils is limited from six to fourteen, under its judicious arrangement, the unwearied assiduity and devotion of Miss Chase, promises to meet that great exigency of the Church in Illinois, that her daughters should be educated within her own bosom and upon her own principles.

Such then is the attitude in which the several publications, referred to as the basis of this article, present Jubilee College

left, of the means which, under God, I had created, as follows : For the north section, \$22,500; for debts owed by students, \$3,000; given to me by Mrs. Clark, \$1,000; given to me by Mrs. Hannah More, of Barleywood, England, \$1,000; total \$27,500. Why then keep up the idea that Bishop Chase was the cause of the present indebtedness of Kenyon College? Can no good be done but at the expense of others?

I refer the reader to a pamphlet published by the Rev. Samuel Chase in my defence, of which Timothy Wiggan, Esq., of London, speaks in the following extract of his letter to me, dated London, July 1, 1843 :

"I have received the pamphlet containing your letter to Bishop M'Ilvaine, and the Rev. Samuel Chase's to you, and I am pleased to see so able a statement of the condition of the College when you left it. It completely exonerates you, in my opinion; and I cannot but think that Bishop M'Ilvaine has been deceived by some on whom he relied, or that he would not have sent forth a report sanctioned by him to the purport stated in that pamphlet."

By publishing the above you will much oblige an injured man.

Jubilee College, Nov. 11, 1843.

PHILANDER CHASE.

to the consideration of the Church—an attitude calling up in the breasts of the beholders emotions it may be of heartfelt joy, yet not unmingled with pain; joy that an institution promising so much for the future has been founded, pain that through want of means immediately available its efficiency for the present is so limited.

While the Church may contemplate with joy Jubilee College, as it presents itself in its nascent state, emotions of the most painful character must arise. We cannot resist the conviction of the inadequacy of Jubilee college in its various departments to meet the exigencies of the Church in Illinois—an inadequacy arising from the want of means to bring into immediate use its resources. Possessed of valuable endowments in land—having a few of its most necessary buildings completed—having all its departments in operation—with no embarrassment arising from present indebtedness or future liabilities; these are its pleasing features. The want of means to erect additional buildings—to bring its lands into cultivation—to develop its resources; these constitute its painful ones.

That such is the attitude in which Jubilee College presents itself to the Church none will deny; and could the Church but realize this the true attitude of the college, its painful features would quickly disappear. What the founder hath already accomplished inspires the amplest confidence for the future. Will not the Church then, in obedience to its generous impulse—its stern sense of duty—enable Bishop Chase to complete in joy what he has begun in so much faith? The Church cannot remain insensible to the weight of obligation which rests upon her in reference to the wants and necessities of the west. In 1840 Bishop Chase solemnly and earnestly asked,—

“Doth not the God of nations, the Father of all, require something to be done, and that speedily, by way of paying the debt, hitherto uncanceled, which the Atlantic States owe for having had the benefits of the Christian religion extended to them? After so much done by their ancestors, doth not God require that they do something more than they have yet done to perpetuate the blessing of the Christian faith to posterity? What will become of this country should this CRIMINAL NEGLECT of duty continue? the neglect of causing the light of Christianity to move westward, and of

affording the means whereby religion and learning may keep pace with our vast settlements, as they move rapidly on towards the setting sun. Let it never be forgotten that the vast empire of Turkey was once like ours—a Christian land. What is she now? Covered with moral darkness, as the night broodeth over the earth in the absence of the sun. And the Mississippi valley will become like Turkey, should the Christians in our country, as did those in that unhappy land, neglect to keep alive the faith of Jesus by founding and patronizing institutions of religion and learning.

“Some religion men *must* have. If they get not the *true*, they will have the *false*. And the millions who are now settling the western world must not be supposed to form an exception to the rule. In the absence of all means of teaching the truth, they must—they will—embrace those which inculcate error. Some one will arise to be a scourge for sin. THE MAHOMET OF THE WEST WILL ARISE, who will delude a few, till the few will increase and become the many; and assuming the sword, cause all the rest to fall behind into the bloody train. And will the east be safe? Before such a flood, what will avail the resisting power of ‘reeds and rushes,’—the wealth and hoarded riches of the Atlantic States?”

In 1843 that becomes a matter of history which in 1840 was but a timely note of warning. In his address to his convention still more solemnly and earnestly Bishop Chase says:—

“We mourn and lament that our diocese of Illinois, though she has received many signal instances of Christian munificence, has not hitherto experienced that general aid from Churchmen abroad which her important position here in the far west, during this day of contest with the enemies of our salvation, seems imperiously to demand. A second Mahomet *has arisen*, and is deceiving his thousands and thousands. And shall the Church, who holds the light of God’s truth in her right hand, do nothing to throw the bright beams of that truth on the benighted and deluded beings who have crowded hither into this diocese, chiefly from our motherland, to become the victims of the modern impostor? Efforts to accomplish this end are being made, and have been made for several years past, in the founding and building up of an institution of primitive theology, under God, to qualify ministers of the Gospel, who should have knowledge not only of the weapons of truth, but of the manner of using them; who should have experience not only of the warfare, but of the battle-ground itself; yea, moreover, who should not only know how to fight the good faith, but should possess some fortress of retreat, where they might recruit their strength and brighten their armor by prayer and devout study for fresh

conflict. Such a place as this the institution of Jubilee college was designed by its founder to furnish ;—a fortress in an enemy's country—a place of refuge—a home for the soldier of the cross. Here a few have already been educated and trained and sent into the tented field, and a few more are in training. But how inadequate are the means afforded to accomplish this great work ! All the money hitherto collected does not exceed the sum used in erecting an ordinary church in the cities. Self-denial, economy, and incessant care, having made this sum turn to be great in its effects, especially when it is considered that the institution hitherto is kept out of debt. Yet, after all, it is but small beginning, though years have been consumed in our struggle to get on thus far. Could true Churchmen, such as are duly sensible of the greatness of that responsibility which the Saviour has imposed on those to whom he hath committed the ministry, and the promise to be with it to the end of the world—could such as these be transported to Jubilee hill, and there take a view of this noble design of training soldiers of the Cross; suited in all respects to the warfare before them, there would be no doubt of the result. An union of sentiment would be formed, deep and strong, that something more must be done for Illinois and for Jubilee college than has been done, or the Church is recreant in her greatest exigency."

These sentiments, so deeply felt and earnestly uttered, are the only adequate exponents of all that Bishop Chase has undergone in his efforts to found and rear up Jubilee college ; the absolute and unquestioned necessity of placing within the reach of the Church in Illinois the means of a *Christian education*, and the inevitable results if such means be withheld ; the obligations of the present Church to contribute those means, and the conviction that such means would not be withheld ; the determination, under God, that this necessity should be met and these obligations discharged ; these considerations alone can account for his efforts, his toils, his privations and sacrifices.

To the world, as such, the whole conduct of Bishop Chase, in reference to Jubilee college, has been an *enigma*. That such efforts should be made ; that such improvements should be effected ; that all these should be evidently for the accomplishment of some very great purpose, and yet that purpose evidently not one of self-interest : that whatever funds should be committed to his care for eleemosynary purposes should be faithfully used ; that every guard in his power should be resorted to in order to prevent their alienation ; that he should

regard such as sacred deposits, as "things devoted," and if otherwise used would vindicate themselves and have their revenge; that all this should be, involved considerations they could not apprehend. But in the case of the Church—its enlightened and liberal portion—there has been full appreciation and the most cordial approbation of his labors. Wherever he has been—to whomever he has told the story of his past labors and future hopes—something has been contributed, enough at least to enable him to commence and prevent him from abandoning so noble an enterprise.

While the writer in the present article has been guided by the publication referred to as its basis, yet in behalf of all that he has written he would bear his personal testimony. Long acquaintance with Bishop Chase—an intimate knowledge of his plans—enable him to do this. And while these considerations embolden him to speak, they entitle him to a hearing. For nearly twenty years he has been an inmate of the Bishop's family: he has known him in his seasons of adversity as well as prosperity; he has been with him when his most cherished expectations have been blasted—his fondest hopes crushed: and yet in all this the writer has seen no faltering—no distrust. "Jehovah-jireh" has been his watchword, and it has been embodied forth in renewed exertions and greater efforts. Recognizing and owning the obligations which his station in the Church imposed upon them, he has not failed to discharge them whether they procured for him "good or evil report." The servant of the Church, he has regarded not his own but her welfare. A steward in the household of Christ, he has counted nothing as his own, but used it as a talent for which he must render an account.

Without any salary or stated income from any source whatever, Bishop Chase has labored with his own hands for the support of himself and family. During the year ending June, 1843, he received from his diocese the sum of \$179, scarce the fourth part of his travelling expenses for the same time. Instead of realizing anything from his landed property, it is a source of expense to him. All of his available means have been consumed in his current expenses. But these sacrifices and privations have been and still are endured by himself and his family with patience and resignation, while they in any way enable him to build up the college. Of these

sacrifices and privations the writer might enumerate many instances ; but though related with all fidelity, they could be scarcely appreciated unless actually beheld. From first to last the founding and rearing up of Jubilee college has been but one scene of unremitting labor and self-denial to Bishop Chase and his pious and devoted family.

Will not the Church, then, again respond to the call of the diocese of Illinois, made through her Bishop ? He seems in an especial manner, in the providence of God, to have been singled out as one through whom the Church of the blessed Saviour both makes the call and gives the response. His past conduct inspires future confidence that whatever funds may be entrusted to him for the completion of Jubilee college, will be judiciously and economically expended in furtherance of the object. Since, then, in the common course of events, he may not hereafter often repeat this call, the Church will,—if this article make them acquainted with the present condition of the college,—and especially those of her members who have heretofore so nobly contributed, again present their offerings, that Bishop Chase, ere he die, may see the completion of Jubilee college.

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